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first evident in the Hebrew literature as inherited by us is due to the further fact that Hebrew literature is of late origin, arising at a time when Palestine was under the political domination of Assyria and Babylonia. But the civilization, which in earliest times stamped such fundamental customs as circumcision on the religions of Palestine, left other though more elusive evidences of its influence there; and there can be no question that these can be discerned in Hebrew literature in far greater measure than has hitherto been recognized.

Incidentally it might be added that, as the excavations have again shown, the fundamental mistake in modern treatments of foreign influences in Palestine is in the conclusion that Babylonian influence entered Palestine at an early date—a conclusion due solely to the presence of cuneiform writing in Palestine in the fifteenth century, B.C.; but cuneiform writing was by no means solely the possession of Babylonia in this age, a fact which has recently been properly emphasized by Doctor Luckenbill (see *Biblical World*, XXXV, 101 ff.). The writer hopes to take up this whole question more fully in a later issue of this journal.

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ISAIAH NEWLY TRANSLATED

The Book of Isaiah deserves the closest and most searching study. In recent years it has been the object of the careful and conscientious investigations of such recognized authorities as Cheyne, Duhm, Marti on the text and commentary, and Gunkel and Gressmann on eschatology and archaeology. These scholars have contributed a great fund of valuable material to the better understanding of this book—material that must be reckoned with by every subsequent worker in this field.

Mr. Box's work¹ is the fruitage of seven years' (1897-1904) teaching in Merchant Taylor's School, London. Its aim, as stated by Dr. Driver who writes for it a prefatory note, is to help English readers in the study of the great collection of the prophecies, which bears the name of Isaiah. The text is wholly in English and where Hebrew or other words are introduced they appear only in transliterated form, and usually in parentheses.

Some of the characteristic features of the book are the following:

1. The author presents the readers with a new translation, or one almost wholly new, based on a carefully renovated text, a text which, according to

¹ *The Book of Isaiah*; Translated from a Text Revised in accordance with the Results of Recent Criticism. By G. H. Box, M.A. New York: Macmillan, 1909. xv + 365 pages. \$2.25.

the conservative results of modern criticism, has been purged of glosses and has been emended so as to bring out the full meaning of the original. All such variations from the Received Text are mentioned in the footnotes, thus allowing the scholar to pass upon the matter for himself.

2. One of the confusing things for readers of Isaiah is the jumbled-up condition of the prophecies. Before the book can be read intelligibly it must be arranged in a kind of chronological or thought-order. The author has articulated the whole book into sections with brief but comprehensive headings, which give the pith of each section and its purpose, and sometimes more than a page of introduction, both preceding the translation.

3. The footnotes are a welcome kind of apparatus even to English readers, for they give the sources of the variations of the substance of the translation as we know it, from the Authorized and Revised versions. Authorities are cited everywhere, both scholars and versions, as the bases for the new translations of the author.

4. The lack of interest so often manifested in the study of the prophets is due in large part to ignorance of the historical background of the prophecies. Mr. Box has taken special care to present quite full historical introductions to the separate sections, and thus to prepare the reader for the condensed and often broken utterances of the prophet.

5. Another feature of the book, and one which is quite largely successful, is the reproduction of the rhythmical forms of the original prophecies. Some of Isaiah's, as of other prophets' utterances, were written in metrical form, and their beauty and grace is greatly enhanced for the English reader if such form is represented in the manner of printing.

6. Types are useful in displaying on the printed page the sources of the prophecies. The author makes this plan do valuable service, especially in chaps. 40-66—by printing in type of different fonts, the translations of the various sources.

Taking these features together we discover that Mr. Box has made two notable contributions to the elucidation of Isaiah: (1) a new and fresh translation, which is both alive and modern in its spirit, and (2) he has arranged it in a literary form that brings out its beauty and its force. Not that he has not contributed other things of value. His other features are a result of a study of the prevailing views of the leading exegetes of Isaiah today, with just enough of the personal equation in them to reveal a certain kind of independence of the author. His remarks show him to be a master of the literature on the subject, as well as an expert in handling the original texts.

It would be ungracious in so limited a space to point out some of the

very few passages where his translation seems to fall a little beneath the noble dignity of the book.

In the arrangement of the material of the book the author usually adopts a position which commends itself and has for its sponsors some of the chief workers on the work. In 10:5-15, he endeavors to take a middle ground between 711 (Cheyne), the date of the siege of Ashdod, and 701, the invasion of Sennacherib. It would, doubtless, be safer to locate this event just before Sennacherib's invasion, immediately in connection with Judah's negotiations with Egypt, and as a warning to the Egyptian party that their league with Egypt will not stand in the face of a coming campaign of the Assyrian hosts. Chaps. 40-55 are designated "Deutero-Isaiah," and 56-66, "Trito-Isaiah," the latter after the views of Duham and Marti. It is with difficulty that he, as well as his predecessors, can construct a theory that will explain at all satisfactorily the distinctively pre-exilic coloring of 56:9-57:13. Only by a violent wrenching of the text can one find in these verses a description of the religious conditions pictured in Malachi. Furthermore, this section is a disturbing element in the so-called unity of Part III, and in any arrangement of this Trito-Isaiah deserves to be placed alone either in an appendix to this part or better to Part I.

Three appendices follow the main body of the book on, (1) three messianic passages, 7:14-16; 9:1-6, and 11:1-9; (2) some geographical allusions; (3) some additional notes. It is a pity that the book does not contain an index of chapters and verses, for its unprecedented shifting and transferring and transposing of sections, subsections, and verses makes it very difficult to find readily any special passage. Such an index would greatly enhance its value as a reference book on Isaiah. Two good maps will be useful to the student.

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PRE-CHRISTIAN JEWISH ETHICS

This volume,¹ published without date, but, judged by internal evidence, belonging to the year 1909, deals with three centuries of Jewish apocryphal literature, viz., from 200 B.C. to 100 A.D. The author does not discuss critical questions, but, taking the various writings from the hands of the critical student of the text, he subjects them to an examination with regard to their ethical content. His method is to interrogate the various documents one after another in regard to four subjects, viz., the moral ideal, moral evil, the will, and moral sanctions. This makes it necessary to take up

¹*The Ethics of Jewish Apocryphal Literature.* By H. Maldwyn Hughes, B.A., D.D. (Lond.). London: Culley. x+340 pages. 5s.